

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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"THE REFORMER."

The New-York Mirror of the 25th ult. contains an historical sketch in seven chapters, entitled "The Reformer." Chapter I. introduces to the reader that giant of the Reformation, Luther, at an early period of his life, while yet a "simple student in Theology." He is first presented to us, mingling with congregated thousands beneath the gorgeous dome of St. Peter's, during the solemn service of the church of Rome. Overwhelmed with conflicting emotions under her imposing ceremonies, and captivated by her splendid services, the youthful student exclaims, "If this be not heaven, for what beatitude are the saints reserved?"

Chapter II. changes the scene, and presents us a view behind the curtain of "the faithful"—a melancholy picture of what may be supposed to be the conduct of dignitaries of the church, when the worship of that church has degenerated into a set of cold and heartless forms and ceremonies—when her ministers are dead to the life-giving spirit of the Gospel, and make merchandize of her services and doctrines. How true may be the portrait in this case as applied to the church of Rome, we dare not say, but for the honor of human nature, at least, we might hope it was highly colored.

Chapter III. presents the church of Rome at the summit of her glory, but with the hour of its departure at hand. The sketch proceeds:

"No refractory monarch, or potent vassal was to effect a moral change through the civilized world. It was an obscure student from scholastic seclusion, with a few ardent but humble partizans; and he cautiously and fearlessly approached the imposing structure of errors and sophisms, that was destined to totter to its base under his vigorous assault.

He came to Rome an ardent enthusiast, alive to every impression, and enraptured with the gorgeous displays of pontifical grandeur; but his penetrating and observing mind could not overlook the glaring abuses that lurked beneath the mantle of religion—while the scandalous lives of the clergy contrasted hideously with their sacred functions. His ardor gradually cooled—disgust supervened—then indifference—but his noble nature soon shook off paralyzing apathy. He resolved in the secret recesses of his heart, to create what he despaired of finding—from the unfathomed depths of intellect, to reproduce the model of that religion, a long series of abuses had defaced; and by arguments drawn from holy writ, to oppose the categories and absurd postulates of the schoolmen.

He left Rome an altered man—the fervid glow of youth was abated, and years of experience seemed to have concentrated their maturing influence within the brief compass of his transient stay.

He betook himself to Wittenberg, and in the cloisters and secluded halls of that celebrated university, applied himself to intense and unremitting study."

The foregoing brief outline will be a sufficient introduction and explanation to the three concluding chapters of the Sketch, as follows. P.

CHAPTER V.

It was a small study in the university of Wit-

tenberg. A circular table occupied the centre, around which a number of professors and divines were seated in earnest debate. The sombre hue of their academic gowns, and dark, angular caps, contrasted strongly with the glittering cuirasses and polished greaves of some noblemen apparently high in military command, who mingled promiscuously in the circle, and engaged in the discussion. At length, one who, by his bearing, seemed the chief, arose, and strode across the room with a gesture of impatience.

"Are you bent on self-destruction?"

"Will your highness but hear me?"

"Hear you? shall I suffer myself to be cheated by argument out of what my reason assures me is right? and, still more, shall I lose you for a false whim, a—but I cannot, will not allow it"—and he resumed his walk with increased agitation.

"Nay, Luther," added the gentle, insinuating Melancthon, who sat by him, "his highness, Frederic, means it for your welfare. Would you trust to the diet before him? they have every reason to wish your ruin, he every reason to preserve you."

"My honor is in question," sharply replied Luther.

"So said John Huss, and Jerome of Prague, when called before the council of Constance—they too had a safe conduct from an emperor, yet did not that prevent the chain from girding them to the stake, or their ashes from being scattered to the winds," said Melancthon.

Luther rose and cast his eyes around, then uttered the energetic saying recorded in his life, "I am cited before the Diet—and I will attend it, were there as many devils in Worms as there are tiles on the house-tops!"

His friends, with reluctance and sorrowful forebodings, submitted to his unalterable determination.

It was a bright summer's morning, and thousands had assembled at the small city of Worms to behold the man who, by the innate power of mind, had effected a revolution that threw into the shade the unsubstantial triumphs of conquerors, and the petty intrigues of statesmen.—In a few years, the lowly student who bent, in the unconscious simplicity of his heart, at the shrine of superstition, had grown a giant in intellect, and was himself the centre to which were paid admiration and devotedness of heart exceeding what the proudest pontiff had ever received at the zenith of his power.

The contrast was the greater, when we consider that military renown was, at that time, the only avenue to distinction, except ecclesiastical preferment, and that Luther had, by the course of life prescribed to himself, not only been debarred from all eminence in that quarter, but had been forced to encounter the virulent opposition of the church, which had until then, crushed with overwhelming weight every one who had the presumption to resist it. Till then the influence of brute force was indirectly felt in all matters of judgment in religion and politics. Compulsion followed so close upon instruction, that the alternative left no room for reasoning, and the infallibility of the church was a dictum which many admitted with a tacit mental reservation, rather than submit to the flames. But with Luther and the early re-

formers began the reign of that moral influence, which, with its gentle yet controlling power, is destined to consolidate the world in harmony—that potent charm which is daily and hourly softening the asperities of human nature, and levelling the arbitrary and artificial barriers of nationality and prejudice, till "the sword shall be changed into the pruning hook, and the nations learn war no more."

No wonder that the wise and noble, the soldier and the scholar, crowded around, to behold him who had given this mighty impulse to the world, and, from the humblest condition, raised himself above the privileged of the earth. And their wonder might well increase at the sight of him, since the effects were all they could appreciate, while the causes of the mighty changelay deep, and hid from their superficial observation.

He entered Worms in the midst of a crowd so numerous that his onward motion was hardly perceptible—the roofs of the houses, the windows, and even the steeples, were black with spectators, anxious to get but a glimpse of the apostle of Reformation. When he alighted at his inn, he found in attendance the most distinguished men, both military and learned, awaiting his arrival, to obtain the honor of his acquaintance, and Luther received more courteous attentions from the wise and noble than the Emperor Charles V. himself. With the inherent politeness and modesty which seems ever to attend true greatness, he was not abashed by the unaccustomed sight of a court paying him homage, neither insolently puffed up by his sudden elevation, but demeaned himself with all humility and dignity.

The following day he attended the Diet—the most august body at that time ever convened in Germany, in which history recounts the names of seven electors, twenty-four dukes, eight margraves, thirty-five bishops and prelates, and five royal ambassadors, besides many other personages of distinction. He entered the assembly with dignity and composure, and took his place near his patron, the Elector of Saxony. Cardinal Cajetan, the pope's legate, then rose and read a long list of charges against him, in which the most opprobrious personalities were mixed with sophistical assumptions of papal authority, and concluded with demanding an unconditional recantation.

After the cardinal had finished, the eyes of the Diet were turned on Luther. He arose and advanced to the table in the centre of the hall—then taking in his hands, a copy of the scriptures, he replied in the memorable saying prefixed to this hasty sketch, and which is usually found beneath his portrait, "Here I stand—I cannot alter—so help me God—Amen."

His opponents were struck dumb with astonishment—he hastily left the Diet.

CHAPTER VI.

The eyes of the world were now fixed upon Luther; he had not shrunk from the ordeal which his enemies fondly hoped would annihilate his influence, but came out from the trial unscathed and confirmed in resolution. His success only served to increase the malevolence of his opponents, and the emperor was beset with ecclesiastics, endeavoring to procure an annulment of the safe conduct, which alone shielded him from the arm of secular violence. Charles resisted their dishonorable requests, and they

determined by private means, to accomplish what they could not effect by open solicitation. In accordance with this design, they stationed a body of soldiers in ambuscade, near the road which Luther was to take on his return from Worms, with orders to grant no quarter to him or his escort. They trusted, in the event of the success of the stratagem, to make it appear that he had fallen by the hands of a band of robbers, many of whom, at that time, infested Western Germany. But Providence overruled their nefarious design. A retainer of the elector of Saxony overhearing them while exulting in the prospect of its certain accomplishment, informed his master, and Frederic, disguising himself and a chosen number of friends in masks, followed after Luther and his company, who had departed a few hours before. They came up with them a short distance from the place of the enemies' ambush, and, rushing from a wood that skirted the road, took the whole party prisoners. After many rude interrogatories, and studied insults and injuries, in order to deceive his companions, they dismissed the remainder of his attendants, and taking with them Luther and one friend, conducted them to the castle of Wartburg, a secluded fortress of the elector.

There the mask was removed, and the true reason of the procedure made known to Luther.

In this quiet retreat he remained undiscovered, while Germany resounded with his fame, and his doctrines were taking fast root in the affections of the people. There he employed his time in composing homilies, and in the great work of translating the Bible into German, which herculean task he accomplished alone; and, by so doing, gave a fatal blow to the papal supremacy, which suffered none but the Latin Vulgate, and thus kept the mass of the people in abject ignorance of the scriptures.

The reverence of the people, mixed with the love of the marvellous which characterizes the Germans, has given rise to many legends of the supernatural intervention of good and bad spirits during the progress of this work. Among others, it is stated that Satan himself, anxious to prevent the translation of the Bible, attempted by many strange devices to distract the attention of Luther, till, at last, endeavoring to obliterate what had just been written, Luther hurled a ponderous inkstand at the father of all evil, who instantly disappeared at the shock of the missile. An apartment is still shown in Wartburg, called Dr. Luther's Chamber, where the attendants point out the stains on the wall, caused by the fragments of the inkstand. The story is curious, as showing not only the crude state of the public mind, but the popular reverence paid the founder of the Reformation.

Luther, in his writings, calls Wartburg his Patmos, and compares himself to St. John, who retired from the tumults of the world to that secluded isle, where his abstraction from things earthly opened a near view of things heavenly and ineffable. But the danger which prompted his retirement soon vanished, while new and powerful friends continually arose, to adopt the religion most congenial to their interests and consciences, and to defend its author.

He came again before the world, and, after a triumphant progress through the many cities which had, since his disappearance, adopted his doctrines, returned, the loved object of the adoration of thousands, to his home at Wittenberg.

CHAPTER VII.

His after life shines out in strong relief amid the bloody records of war, and the evanescent fame of contemporary enemies, whose names alone have come down to us connected with his in unenviable notoriety. He enjoyed the singular distinction of being a prophet among his own

people, whose works awaited not posthumous renown, but were sought after during his life, as eagerly as when Germany mourned the death of the apostle of the reformation. Nor could death arrest the march of his principles. They were implanted in human nature, and, by developing the intimate connexion between civil and religious liberty, aroused the nations by the prospect of the latter to assert their right to the former.

This was the first war of opinion, exceeding in ferocity all hitherto recorded. But the good cause triumphed. After years of battles, sieges, stormings, and ravages, at the very perusal of which the reader shudders, the name of Protestant was publicly acknowledged, and the treaty of Passau, in 1552, gave a firm footing to that reformation which is destined to pervade the civilized world, till not only the German, but every kindred, tongue, and nation, shall echo the sentiment of the well known psalm of Luther, "Ein feste berg ist unser Gott."

ORIGIN OF INFIDELITY.

The following are the remarks of Br. Rayner, in the Christian Pilot, (in allusion to the Letter of Rev. W. C. Larrabee,) to which we alluded last week, in a note at the close of Mr. Larrabee's letter.

We hear much about the alarming prevalence of *infidelity* in the United States—what vast numbers are imbibing its principles, and how greatly it is increasing of late and at the present time. *Deism* especially—disbelieving the scriptures, and denying their authority, is said to be making great progress in the christian community, and the number of its adherents and advocates to be rapidly augmenting.

Now if this is the case it is indeed lamentable, and we should like to see it reasonably accounted for. Certainly there never have been greater religious exertions employed than there are now, and have been for several years past. Never has there been more missionary zeal exhibited; and it has been calculated, yes, and explicitly stated, that if a sufficiency of money could be obtained to employ missionaries enough, the world would soon be converted to christianity—within thirty years, at the farthest. It is also claimed, that revivals of religion have been far more numerous and efficacious for a few years past—than they were ever known before, and that they still continue to take place. How is it then that *Infidelity* or *Deism*, should be fast increasing also. If patriarchal and missionary exertions, with the aid of protracted meetings, and revival measures of every sort, cannot keep down *Infidelity*, nor prevent its rapid increase, in a *Christian* country, and in the midst of us; what may we reasonably calculate will be the result of similar exertions among the heathen?

We however, are not disposed to believe there is as much *infidelity* in the christian world, and especially in the United States, as some appear to imagine, nor that it is rapidly increasing.—But if it is so, we do seriously believe it is chiefly in consequence of the ignorant—misdirected, extravagant and fanatical zeal of the professed friends of the Bible, and of the Christian religion.

We do not doubt that there are a considerable number of real *Deists* in the world, and in different parts of this country. We have often wondered that there are not a great many more. Not because we do not think there is sufficient evidence of the truth of the sacred scriptures, if duly examined and understood. We are firmly persuaded there is. But because the scriptures, have been so misunderstood, and so perverted from their true teachings: and especially, because they have been represented as

setting forth the character of the Creator—the Father—and of course the unchanging Friend of mankind, in a light so abhorrent to reason, and to the best feelings and sympathies of our nature: and so utterly repugnant to every consistent idea of infinite goodness, combined with Almighty power. And moreover, because the duties of public religious devotion, which of all things should be most reverently and orderly performed and conducted, have been so degraded, and rendered so ridiculous, by numerous devices and tricks of human invention, and by the most revolting and disgraceful exhibitions of fanaticism and wild enthusiasm; and to which, we are confident, the inspired writings gives no support or countenance.

We speak freely upon this subject; and we also express our deliberate and firm sentiment when we say, we fully believe that the things above stated are the principle causes of the infidelity and deism that exists in the christian community.

THE ANTWERP AFFAIR.

It will be recollected that we published in No. 22 of the Messenger, an extract of a letter from Rev. Lyndon King, to the Editors of the Christian Advocate and Journal, giving an account of a "powerful revival" in Antwerp, which followed a religious discussion between Br. Pitt Morse, and a Rev. Mr. Lee, in which "one hundred and fifty, (some say more than two hundred) souls were converted in the little village and its immediate vicinity," and among them may Universalists. We remarked at the time, there was a very different version of the affair, and we believed our friends there were satisfied with the result. The following letter addressed Brs. Skinner and Grosh, of the Utica Magazine and Advocate, will show the reader how much reliance may be placed upon these high sounding statements, (by our Limitarian friends,) of the prostration of Universalism.

P.

"MESSRS. EDITORS—The sober, reflecting, intelligent portion of the citizens of the village of Antwerp were not a little surprised as well as amused on reading the pompous statements of the Rev. L. King, as published in the Magazine and Advocate, relative to "a most powerful revival of religion in the village and its immediate vicinity." And of the "conversion of Universalists," &c. And ascribing those events to the triumphant success of the Rev. Mr. Lee at the celebrated Antwerp Discussion, or rather to what Mr. King denominates Lee's pills.

They had witnessed with pleasing transports the complete victory of truth over the Pagan invention of endless torment. They know also that soon after the discussion the Presbyterians held a protracted meeting which continued eighteen days. After which the Baptists and Methodists held each a protracted meeting. The usual means and measures were put in motion. But none perceived any material improvement of morals or any essential marks of repentance; nor yet any seriously evil consequences following those exertions; as the noise subsided, the whole farce had passed off as such scenes of fanaticism generally do. And social feelings and social duties regained their wonted influence in the village. No wonder, then, that a report like Mr. King's, that "one hundred and fifty (some say more than two hundred,) souls were converted in the little village and its immediate vicinity" should produce a general surprise.

On the appearance of this unlooked for intelligence several gentlemen of respectability assembled together to inquire into the affair, and calling in several of the late converts, entered into a strict investigation of the matter. The result of their inquiry I am authorised (by the said gentlemen) to state: that of all the cases,

of every description, from eight years old and upwards, by all the means made use of by the three denominations aided by their visiting brethren in the ministry, they ascertained that there had been no more than sixty-two persons that had given any visible appearances of religious excitement from the commencement of the said meetings up to the present time, within "the little village and its immediate vicinity," that is to say, within from one to three miles of the village; and not one Universalist among them all. And further that since the discussion, two Presbyterians and one Baptist have renounced the soul-chilling doctrine of endless misery and embraced the truth.

Had Mr. King taken the measures that I have to ascertain the truth respecting the result of the aforesaid public exertions, he would doubtless have made a more correct, and of course a more modest statement thereof. His statements, however, correspond well with the arrogant boasting of his conquering brother, author of the celebrated efficacious "pills."

Universalism has lost nothing but rather gained ground by the debate and the subsequent exertion. The spirit of inquiry is awakened, in proof whereof I have many more invitations in different places in this region than I can possibly attend to. Truth prevails, Hallelujah.

Yours as ever, A. Wood.
Antwerp, May 11, 1833.

[The following is Tract No. 6, issued by the Revival Tract Society. For a brief notice, see 6th page.]

THE SUICIDE.

There has been a great deal of whining among Universalist editors and preachers about insanity and suicide as alleged to be connected with revivals of religion. They represent conviction for sin as a gloomy species of madness; a revival of religion as a "reign of terror;" and a protracted meeting as an era of blood. They pretend to regard a devoted evangelist as the demon of our earthly hell, and call an indignant community to "award him an assassin's doom." To them a gospel tract is utter abomination, and its pages teem with the bristling horrors of pistols, halters, and razors. With a ludicrous affectation of pathos, they tell over a tale, heightened at each new version, of some frenzied suicide, who *certainly* once attended a meeting for inquirers. Then for the doleful inferences, and direful threats against poor orthodoxy, which stands charged with all the mischief. Not one remembers, that those hated doctrines, so far from tending to such evils, present the strongest motives of which heaven, earth, or hell, could speak, to deter men from this crime against nature and nature's God.

It is high time that the coat should be worn by the fit owner. It has long been a notion with some shrewd people, that, if Universalism be true, nothing is more reasonable or expedient than self-murder; and not a few of its more consistent disciples have practised on this principle. Of these last, the usual record in the public prints is that such an one "died very suddenly;" or if more is said, the deed is ascribed to any thing but the influence of Universal doctrine. There is every reason to believe, that a careful investigation would show that by far the greater part of those who fall by their own hands, and who are not fairly chargeable with insanity, are of suasion.

And no marvel: the only wonder is, that any one should survive the belief of a doctrine which holds out such prodigious inducements to a voluntary death. The living Universalists are crazy, not those who perish by their own free act. At the funeral of one of these latter, the following discourse would be somewhat appropriate. It was written immediately after a re-

markable case of deliberate suicide committed by a preacher of universal salvation.

A FUNERAL SERMON.

Luke 10, 37. *Go, and do thou likewise.*

There is no better doctor than death; no better bail for the fraudulent debtor; no better savior for the sinner. Who then will wonder that our departed brother exercised his discretionary power of dying when he pleased? What Universalist, on reflection, will not go and do likewise?

Suicide may be defended on several grounds: 1. *It is very convenient.* It ends our sorrows in a twinkling, and our sins in half that time. It saves the trouble of repentance and virtue, expediting us to heaven without. It squares all our unsettled accounts for sin.

2. *Suicide indicates strong faith.* Our brother was aware that "faith without works is dead;" accordingly he enlivened his faith by killing himself; thus showing a practical belief in the "blessed doctrine." Faith is highly meritorious. Happy is he who cuts his way into heaven thro' his own throat: his faith hath saved him.

3. *Suicide is dictated by reason.* This is a world of misery, and all the hell there is: now reason and scripture call on us to escape the damnation of hell; that is, to quit this world for the next. Here, alas! we are overrun with poverty, laws, and orthodox preachers. But, as Hamlet says,

"When he himself might his quietus make,
With a bare bodkin, who would fardels bear,
To groan and sweat under a weary life?"

4. *Suicide is a wonderful proof of piety.* It shows, first, that a man has no "slavish fear" of his heavenly Father. Again: it shows that the perpetrator does not care a straw for the old bugbears of fire, brimstone, devil, and all that; and to abhor bigoted orthodox dogmas is religion enough for any body. Again: self-murder proves that the subject is truly "weaned from the world."

5. *Suicide is sanctioned by the example of many who are now, in consequence of it, saints in light.* God old king Saul pried open the gate of heaven with his sword, a little before the time. That noted apostle, St. Judas Iscariot, went to his own celestial place, feet foremost. Crowninshield, of whom the world was not worthy, hoisted himself up to heaven by the neck, thus saving some trouble to others. Surely it is safe and commendable to walk in the steps, and swing in the halteres, of glorified spirits.

A few remarks will conclude.

1. This subject furnishes an unanswerable answer to a cunning argument of the orthodox. When a bigoted old deacon asks you where suicide is punished, if there is no future retribution; you may reply, that suicide is no sin, but an act of wisdom and piety, which has translated many a wretch to glory.

2. This subject teaches who are the great benefactors of their race; viz. those who promote suicide by doctrine and practice; and those who kill as many others as they can. Such men people heaven faster than legions of your missionary "soul savers."

3. This subject explains why Universalists are as ready as others to stretch the necks of pirates and murderers. Some narrow minded zealots wonder that we should think any unfit for polluted earth who are rotten ripe for a holy heaven, and with whom we hope to commune there, though we hang them here. But the fact is, that we do it from love to their souls.

4. The subject teaches us that none but Universalists are entitled to the privilege of suicide. Had our departed brother been a poor half crazy chap, who had been to a four days meeting, and there lost the rest of his brains, and then taken himself out of the way, why then he would have been another proof of the terrible influence of these fanatical revivals. But if "quite alters

the case," since he so steadfastly professed the Universalist doctrine, and then sealed it with his blood.

5. The subject teaches an important duty.—Our brother has signally discharged it. His wounds, those "poor dumb mouths," call upon us to go and do likewise. Consistency is a jewel. All consistent Universalists will hurry into a blessed heaven as soon as they can. Would you be freed from cholera, influenza, duns, bigots, sin, orthodox ministers, and all manner of sorrow? The way is plain, brethren; GO HANG.

Amen.

PRACTICAL PROOFS.

The following statement was furnished to the Christian Soldier by a gentleman of high standing and undoubted probity, in whose veracity and correctness implicit confidence may be placed:

"In the southern part of Worcester co. Ms. where I at the time resided, there occurred, only a few years since, not less than seven or eight cases of suicide, and all of them professed Universalists; in one town, two men by hanging; in another, two females, one by hanging, and the other by opium; in a third, three men, two by shooting, and one by hanging; and in a fourth, a young man by shooting. I could tell you the names of these individuals, and many of the circumstances connected with their death."

THE CONSISTENT UNIVERSALIST.

The editor of the Western Recorder, published at Utica, N. Y. says: We recollect to have been present at the examination of a candidate, who, during his relation, stated in substance the following details: Educated very young in the orthodox creed, he afterwards lived among the Universalists, fully imbibed their sentiments, and gave himself up to various indulgences, with the view of enjoying heaven both here and hereafter. In process of time, he became tired of his earthly heaven, and thought it advisable to die, and try the other. An enormous dose of laudanum taken for this purpose, proved ineffectual; and a little time afterwards he removed into our own section of the country. Once more he thought it advisable to exchange the present heaven for a better one. Not doubting the issue, nor fearing death, he settled up his accounts procured two new pistols, and fitted them with cool deliberation, till he found they would not miss fire. Having next loaded them, and laid them aside for use, he sent for Mr. — and Mr. —, two Universalist preachers, to stand by him and bear witness to the world, that he died in the full faith of that creed, and with entire self-possession. The preachers, however, advised him to desist. He gave his reasons for dying and going where he should forever be free from trouble. But they finally told him, that there was, after all, too much reason to fear there might be a hell. "Why then do you not prech on so, and tell us of it?" said he. "It will not do," they replied, "it will make people crazy." Amid the conversation, he stepped into the hall, and, as he believes, with entire self-possession, aimed the two pistols at his head, and snapped them — when to his great astonishment, they both missed fire, and were afterwards taken from him. The strange result of such efforts lead him to salutary reflection. He saw in it the hand of Providence; thought upon his past conduct; began to fear that there might be a hell; and that at least there ought to be a place of eternal punishment for one so vile as he had been. He sought forgiveness through the blood of Jesus; determined to yield unconditionally to his disposal, and to serve him, whatever might be the result.

No. 5, vol. 3, of the Christian Preacher is just received, containing a Sermon from Br. Walter Bal-four, from the text, Psa. cxlv, 16.

ETHAN ALLEN.

Ethan Allen, a brigadier general in the American revolutionary army, was born in Salisbury, Connecticut, but was educated principally in Vermont, to which state his parents emigrated whilst he was yet young. His education was of a limited character. In the disturbances which agitated Vermont he took an active part against the royal authority, in favor of the *Green mountain boys*, the name by which the settlers in that territory were designated.

In 1775, soon after the battle of Lexington, in compliance with the request of the legislature of Connecticut, A. collected a body of about two hundred and thirty Green mountain boys, and marched against the fortresses of Ticonderoga and Crown Point, for the purpose of taking them by assault. At Castleton he was joined by colonel Arnold, who had received directions from the Massachusetts committee of safety to raise a corps of men for the same purpose, but failing to accomplish that object, he determined to proceed with the small force of colonel A. They arrived at the lake opposite to Ticonderoga on the evening of May 9, and, having with great difficulty procured boats, landed eighty-three men on the other shore during the night. The day beginning, however, to dawn, A. was obliged to attack the fort before his rear could cross the lake, having previously animated his soldiers, by a harangue, which he concluded with saying, "I now propose to advance before you, and in person to conduct you through the wicket-gate; but inasmuch as it is a desperate attempt, I do not urge on any one contrary to his will. You that will undertake voluntarily, poise your firelocks." They all immediately poised their firelocks. He then advanced at the head of the centre file, to the wicket-gate, where a sentry snapped his fusée, at him and retreated through the covered way, followed by A. who formed his men upon the parade. The apartments of the commanding officer having been pointed out to him by a sentry who asked quarter, he instantly repaired thither, and holding his sword over captain de Laplace, whom he found undressed, demanded the surrender of the fort. The latter asking by what authority, "I demand it," said A. "in the name of the great Jehovah, and of the continental congress." De Laplace was constrained to comply with the summons, and the fort, with its stores and garrison, was given up. On the same day, also, A. obtained possession of Crown Point, and soon after, captured a sloop of war, the only armed vessel on lake Champlain, and thus acquired the entire command of that lake.

In the following autumn, he was twice despatched into Canada to engage the inhabitants to lend their support to the American cause. In the last of these expeditions he formed a plan, in concert with colonel Brown, to reduce Montreal. September 10, 1775, A. accordingly crossed the river, at the head of one hundred and ten men, but was attacked before Brown could join him, by the British troops, consisting of five hundred men, and, after a most obstinate resistance, was taken prisoner. The events of his captivity he himself has recorded in a narrative compiled by him after his release, in the most singular style, but apparently with great fidelity. For some time, he was kept in irons, and treated with much severity. He was sent to England as a prisoner, with an assurance that on his arrival there he would meet with the halter. During the passage, extreme cruelty was exercised towards him and his fellow-prisoners. They were all, to the number of thirty-four, thrust, hand-cuffed, into a small place in the vessel, enclosed with white oak plank, and not more than twenty feet wide by twenty-two long. After about a month's confinement in Pendennis castle, near Falmouth, he was put on board a frigate, January 8, 1776, and carried to Halifax.

Thence, after an imprisonment of five months, he was removed to New-York. On the passage from Halifax to the latter place, A. was treated with great kindness by Capt. Smith, the commander of the vessel, and evinced his gratitude by refusing to join in a conspiracy to kill the British captain and seize the frigate. His refusal prevented the execution of the plan. He remained at New York for a year and a half, sometimes in confinement, and sometimes at large on parole. On May 6, 1778, A. was exchanged for colonel Campbell, and immediately afterwards repaired to the head-quarters of general Washington, by whom he was received with much respect. As his health was impaired, he returned to Vermont, after having made an offer of his services to the commander in chief in case of his recovery. His arrival in Vermont was celebrated by the discharge of cannon; and he was soon appointed to the command of the state militia, as a mark of esteem for his patriotism and military talents. A fruitless attempt was made by the British to bribe him to lend his support to a union of Vermont with Canada. He died suddenly at his estate in Colchester, Feb. 13, 1789.

General Allen was a man of a strong and enterprising, but haughty and restless mind. Although his education had been circumscribed, he was daring in his pretensions to knowledge, and bold and peremptory in his assertions. Besides the narrative of his captivity, which we have noticed, and a number of pamphlets on the controversy with New York, he published a "Vindication of the Opposition of the Inhabitants of Vermont to the Government of New York, and their Right to form an Independent State," 1779, and a work entitled "Allen's Theology, or the Oracles of Reason," the first formal publication, in the United States, openly directed against the Christian religion. A. was a confirmed infidel. He adopted some of the most fantastical and absurd notions imaginable, believing, with Pythagoras, that the soul of man, after death, would live again in beasts, birds, fishes, &c. He often told his friends, that he himself would live again under the appearance of a large white horse. However, there is an anecdote extant, which proves that he professed to entertain those ideas more from an affectation of singularity, than from conviction. Whilst sitting in his library conversing with a physician by the name of Elliot, A. was informed that his daughter was dying, and desired to speak with him. He immediately repaired to her chamber, followed by Dr. Elliot. His wife was distinguished for piety, and had instructed her daughter in the principles of Christianity. As soon as her father stood at her bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became greatly agitated; his chin quivered; his whole frame shook; and, after waiting a few moments, he replied, "Believe what your mother has taught you."—*Encyclopedia Americana*.

It is the custom of many persons, in the spring of every year, to go through a course of medicine, whether well or ill. They pay no regard whatever to the indications of nature. They do not wait to be sick; but seizing time by the forelock, they take nauseous physic, make themselves sick, anticipate pain and suffering, and, for the time being, turn health out of doors. Nay, perhaps they bring upon themselves lasting injury, by simply not 'letting well alone.'

This practice of periodical doctoring, is quite as absurd as was the conduct of the good Mrs. Birch, who regularly whipped her ten children every morning before breakfast, without taking any notice whether they behaved well or ill. She said, however, it kept them in charming order and made them as still as mice all day;

tho' they kicked and cried terribly, poor things, during the operation.

People in the country, and especially farmers, are most addicted to taking what they call *spring physic*. But herein they do not act with the prudence and good sense which usually guides them in the management of their affairs. They plough in seed-time, and they reap in harvest; they hoe cabbage in wet weather, and make hay in dry; herein judiciously observing the times and seasons, and attending to each particular thing when it can be done to most advantage. In the operations of farming they pay a due regard to the operations of nature. Not so in relation to the article of health; therein they endeavor to force nature; much as if man should plant corn in the winter, and insist upon sprouting cucumber seeds in a snow drift.—*Family Physician*.

MY OWN THOUGHTS.

I will think just as I please.—Do friend. I will not be controlled.—By no means. I have no opinion of such sentiments; they ought not to be tolerated; they are subversive of all religion; they are devilish; I would not permit any person to advocate them; so let me hear no more about it; I will not hear it.

So thought, and so spoke Simon Orthodox. The old gentleman always had an opinion of his own; and kindly offered to think for his neighbors; Old Simon had excellent eyes, for he wanted all his neighbors to see with them. His ears were sufficient for a whole community. You must believe just as I do, and then we will differ.

There is a strange sensation which some people experience, and call it *thinking*. There is a pertinacious and obstinate twist of the mind, which is, by some, denominated *believing*. Why they think and believe as they pretend they do, is a question which is in advance of, at least, one degree, beyond the last line in their scale of science. An interrogatory to this amount, would border upon an insinuation that it was possible you doubted their infallibility.

Old Simon never would give a reason. It was sufficient he *knew* the thing was so. He considered *arguments* of modern invention; and preferred a grain of obstinacy to all the *logic* of the ancients! A seven year's residence in a lunatic hospital would not disqualify a man so much in his opinion, as one doubt expressed relative to the *simplicity of incomprehensible subjects*. To believe without evidence—think without judgment—and talk without reason, were, in Simon's apprehension, traits of superior piety, and certain marks of genius and ability.

Simon made no distinction between reason and infidelity. He supposed every thing to be just as he *wished* it; and he wished every thing to be just what he *supposed* it to be. When he arrived at a conviction of his own goodness, his perfection was sealed; and to celebrate the mounting of the pinnacle of infallibility, Simon for once, acted from *evidence*; and concluded his neighbors in damnation, to prove, to a demonstration, his own election and title to heaven!

Reader, let this pass for a strange character. Try one year, and if you cannot, in that time, find a counterpart, you may *tear the leaf out*.

There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy.

Erasmus writing to Pope, by whom he had been reproached for not using abstinence during lent, and eating animal food, said, "I have a Catholic soul, but my stomach is altogether Lutheran."

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND F. PRICE, NEW-YORK,
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, JUNE 8, 1833.

RELIGIOUS SERVICES

At the Orchard-street Church, and at the New Church in Sixth Avenue, foot of Amity-street commence regularly every Sabbath at half past ten in the morning—half past three in the afternoon, and at half past seven in the evening.

SANCTIFICATION.

Sanctify them through thy truth. Thy word is truth. John xvi, 17.

By glancing at the context it will be seen that this prayer was offered by our Divine Master, just before his crucifixion, for his disciples. Its propriety and force will be felt if we consider, 1st. The meaning of the word sanctify. 2d. The means by which this sanctification was to be effected.

1st. To sanctify literally imports, to separate from earth—to set apart from earthly uses and purposes—to devote to the objects or services of religion. It is perhaps more frequently employed to express a cleansing from corruption—a purification from sin—a making holy by detaching the affections from the world and its defilements.

When we consider for a moment the circumstances under which the disciples, and especially the apostles, were placed, the trials and dangers to which they were to be exposed, in their future labors, we cannot but discern the propriety of the prayer, sanctify them. They had been with Jesus from the first.—They had known and become familiar with his works and words. They were now to become the ministers of the everlasting gospel in its fullness and glory. They were the "earthen vessels" in which were to be treasured up, and from which again were to be widely dispensed, the richest gifts, the greatest blessings the human mind can enjoy in this state of frailty. To them was to be committed a religion that owed its origin to heaven, and is worthy of its Infinite Author—that was to go forth in its mightiness and subvert and supplant all the religious institutions of the world—before which the idol was to fall, and the heathen altar to crumble, and the heathen temple to become desolate—which was to purify and exalt the soul of man, and bring it into the enjoyment of Heaven's own spirit and peace.

The apostles went not out in the authority, nor did they speak by the wisdom, nor work by the power of man. They were the chosen instruments of God, and the ministers of his grace. On them in a secondary sense devolved the eternal interests of mankind, perhaps the very existence of the kingdom of heaven. They were going out to preach holiness, and should they not themselves be holy?—They were to teach men that there was a higher than sensual or earthly happiness, and a greater than a worldly good. Ought they not to enjoy the one and act with constant reference to the other?—They were to inculcate every virtue, enforced by every motive, of which the human heart is susceptible. Above all they were to dwell with something like rapture upon the boundless love of God, the compassion and tenderness of Jesus, and the hopes of immortality. These themes were to animate, and inspire them.

How necessary under all these circumstances that they should be sanctified! How necessary that they should be set apart and devoted to this great work—that they should be separated from the ordinary business of life, and give themselves up to the service of Christ! Not only so, but they must be

prepared by inward grace for the honorable and successful performance of their ministry. As a great moral institution, its public and accredited teachers must necessarily bear constant testimony to the purity of its doctrines by well ordered lives. The heart, that great spring of moral action, must be pure, the body of sin must be destroyed, and the image of God in its original brightness again impressed. In one word they must be sanctified. Their souls must be weaned from the allurements and follies of the world, and made accordant with the spirit of heaven.

2 The means by which this sanctification was to be effected. One cannot read the passage which stands at the head of this article without observing that it was by the agency of truth. "Sanctify them through thy truth." This was the great instrument employed by God for the sanctification of man. Truth was to enlighten their understandings and warm their hearts, and elevate and purify their affections. It was effectually to transform their moral character, and fit them for their duties. We may be asked, what kind of truth is here referred to, for it is not every truth that thus sanctifies. We answer, The Scriptures are explicit in their language, "Sanctify them through thy truth." But it may again be asked if the great truths of Nature are not the truths of God? We answer, yes; All truth is of God, the laws of Nature were fixed by him, and all the principles belonging to the Universe are God's. But there are truths emphatically his—truths that have relations to us as moral and religious beings. These are the instruments of human sanctification. They belong to the heart as well as the head, and though recognized and approved by the understanding they still operate upon the affections.

Once more it may be asked, If moral, religious truth possesses a sanctifying power, where shall this truth be found? The Scriptures answer, "Thy word is truth." The word of God, by which we understand all revealed truth, constitutes the great, yet simple means of regenerating mankind. The popular opinion with respect to sanctification is, if we have been able to understand it, that since the fall man is totally depraved, averse to all good and prone to all evil and consequently no means are sufficient to produce a change in his moral nature.—Man's regeneration has, therefore, been spoken of as an immediate and irresistible work of the Holy Ghost. This is but carrying out a theory. Man, by the Presbyterians, and indeed by all who hold to total depravity, is believed to be wholly passive in this great moral change. If our text be true, the word of God is employed as a means and applied immediately to the heart. And with this agrees many passages found in the volume of inspiration. Our Lord himself said to his disciples, John xv, 3, "Now ye are clean through the word which I have spoken to you." James is equally explicit, when he says, speaking of God, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Jas. i, 18.

This view of the subject gives an importance to the volume of revelation, to which the popular view cannot make the slightest pretensions. The Holy Ghost no doubt operates powerfully upon the human mind. But since the day of prophecy and miracles has passed, it has, we believe, operated through the instrumentality of means. The word of God, or revealed truth, is mighty, sharper than a two-edged sword. It is this which is "perfect, converting the soul." And the more effectually this word can be brought home to the heart, the more certain is its sanctification.

We might offer some remarks upon the manner in

which the great work of sanctification is effected, but we have not time at present. The subject is a profitable one and may be resumed. S.

PENNSYLVANIA CONVENTION.

The Pennsylvania Convention of Universalists convened at Womelsdorf, Berks Co. May 25th, and organized a council by appointing

GEORGE VONNIEDA, Moderator,
Asher Moore, Clerk.

1. United in thanksgiving with Br. Thomas.
2. The minutes of the last session were read and approved.

3. Chose Lay-brethren P. Feiles, of Litz, John Grosh, of Petersburg, and M. McConnell, of Womelsdorf, a Committee to arrange the order of public services.

4. John Ritter, of Reading, and J. Monderbach and Adam Brown, of Womelsdorf, were appointed a Committee on Fellowship and Ordination.

5. Resolved, That our brethren in the faith of the Gospel be requested to inquire, as individuals, whether the use of judicial oaths is consistent with the Christian profession; and whether, as we have choice of an oath or affirmation, we should not prefer the latter.

6. Resolved, That it be, and is hereby earnestly recommended to our brethren to discourage, by their example, the practice of wearing mourning apparel on the death of relatives or friends.

7. Resolved, That, in the opinion of this Convention, the punishment of death is irreconcilable with the genius of the Christian religion; and that the infliction thereof, in the present state of society, is altogether inexpedient. And it is hereby recommended to our brethren, to co-operate in producing such a change in public opinion on this subject, as will tend to the total abolition of capital punishment, and the substitution of a penalty less repugnant to the principles of justice and humanity.

8. Resolved, That, in the opinion of this Convention, a good moral character and a zealous attachment to the cause of Universalism, is all that should be required of a candidate for Fellowship in the ministry, by any Association or Convention of our order; that the people are the proper judges of ministerial qualifications; and that all test-laws and restrictive measures are in opposition to the simplicity of the Gospel.

9. The Committee on Fellowship and Ordination reported in favor of the ordination of Br. Asher Moore: that the services be performed at Reading, on Monday evening, 27th inst.; and that the proceedings be recorded with the minutes of this Convention.

10. Continued Br. Jacob Myers as Standing Clerk.

11. Continued Jacob Grosh, of Marietta, John Ritter, of Reading, and A. C. Thomas, of Philadelphia, as the Committee of General Correspondence.

12. Voted, That when this Convention adjourns, it adjourn to meet at Norristown, Montgomery County, on the Second Saturday and following Sunday, in May, 1834.

13. Appointed Br. A. C. Thomas to prepare the minutes, accompany them with a Circular Letter, and cause the same to be published in the "Christian Messenger." Adjourned.

GEORGE VONNIEDA, Moderator.
ASHER MOORE, Clerk.

ORDER OF PUBLIC SERVICES.

Saturday, May 25!

Morning, Prayer by Br. J. Myers.

Sermon, Br. A. Moore, 1 John iv, 10, 11.

Afternoon, Prayer, Br. A. Moore.

Sermon, Br. A. C. Thomas, Ps. xlii, 20.

Evening, Prayer, Br. J. Myers.
 1st Sermon, Br. A. C. Moore, Matt. iv. 9.
 2d " Br. J. Myers, Gen. i. 20.
 (German.)
 Sunday, May 26.
 Morning, Prayer, Br. A. C. Thomas.
 Sermon, Br. A. Moore, Psalm lxii. 12.
 [Laying the Corner Stone of the New Meeting-House.]
 Afternoon, Prayer, Br. A. Moore.
 1st Sermon, Br. A. C. Thomas, Eph. i. 11.
 2d " Br. J. Myers, Eph. ii. 19,
 20. (German.)
 Evening, Prayer, Br. J. Myers.
 1st Sermon, Br. A. C. Thomas, Job iv. 17.
 2d " Br. J. Myers, Eph. ii. 8, 9.
 (German.)
 Monday Evening, May 27.

ORDINATION SERVICES AT READING, PA.

Hymn. Introductory Prayer, Br. A. Moore.—
 Reading the Scriptures. Hymn. Sermon, Br. A. C. Thomas, Titus ii. 8—"Sound speech that cannot be condemned." Ordaining Prayer, and Delivery of the Scriptures and Charge, Br. J. Myers. Right Hand of Fellowship to the Candidate, and Address to the Society, Br. A. C. Thomas. Hymn. Benediction.

REVIVAL TRACTS.

A friend recently put into our hand a copy of Tract No. 6, issued by the Revival Tract Society, with a request that we would notice it in the Messenger. On examination we find it is an admirable keeping with the spirit which is now more and more developing itself, in the reputed orthodox, towards Universalism. We cannot but inquire, Why all this mighty effort just at this time? Why level all these weapons of wrath and bitterness against poor, weak, contemptible Universalism? A doctrine so perfectly unworthy the notice of SENSIBLE MEN should never engross so much of the ATTENTION of men of sense! Can it be possible a sentiment so utterly beneath a Christian's consideration—that is not worth one, only one, single effort at refutation by honorable argument, is still an object of so much dread and apprehension! What a comment this conduct affords on the oft repeated declaration that "Universalism is so very absurd that it carries its own refutation with it!" To our friends, we would say, take courage—it is an old observation, that "it always rains hardest, just before the breaking up of a shower"—rather a common place adage, we admit, but nevertheless, may be possessed of much truth.

To the request, however, of our friend. We have thought the best course would be to publish the "little treasure," (comprising 8 pages, each just 2 inches by 3 inches and 3-8ths,) entire, in the order of the tract. It will be found on the third page.

The pretended Funeral Sermon we copied from the New-York Evangelist, into the 26th No. vol. I, of the Messenger, but we deem it advisable to publish it again that the reader may have the whole in its present connexion; and farther, we have many subscribers now who did not take our first vol. and consequently a reference thereto would be of no service to them. The cool, calculating, heartless irony which pervades the whole, needs only to be seen by candid men, to be despised. And on such a subject too. And in the next instant, perhaps, they will whine and prate about the world's trifling on the most holy subject of religion, "making light of serious things," &c. Were we as firm believers in special judgments from heaven, as they profess to be, we should almost wonder, sometimes, that the Almighty did not arise and smite them for their hypocrisy.

The introductory remarks, we suppose, must emanate from the pious Revival Tract Society.

The Sermon and Practical Proofs, are from that creditable organ of orthodoxy, the Christian Soldier, and the Consistent Universalist, it seems, had its origin in Utica, that place rendered famous for a notable conversion of an individual from Universalism to orthodoxy, but who, by-the-by, it was found on examination, never had a being, except in the brain of the Rev. Dr. Lansing. Oh how desperate must be that cause, and how deserving of pity its advocates, which requires such aids in its support.

We may, perhaps, as soon as leisure permits, notice more particularly the introduction. Coming from so voracious a source as the Revival Tract Society, it may be deserving of more special attention than we can award it now. We ask attention to it, that it may be seen with what kind of weapons limitarians defend their cause.

ITEMS OF INTELLIGENCE.

WOMELSDORF, Pa. About two years and a half has elapsed since the Everlasting Gospel was first proclaimed in this place. It contains about 800 inhabitants—principally of German extraction—is situated 14 miles west of Reading, in a beautiful and fertile country. Our friends in the town and vicinity are numerous, highly respectable, and zealous. They have purchased a spot of ground, and commenced the erection of a brick meeting house. The corner stone was laid on Sunday afternoon, May 26, by the brethren of the Pennsylvania Convention of Universalists. The congregation was very large—not less than 1200 persons were present. Two sermons were delivered—one in English by A. C. Thomas, and one in German by Jacob Myers. Devout attention was given to the testimony, and we have reason to believe that many souls were delivered from bondage by the power of truth. It is expected that Br. Myers will remove to Womelsdorf. May the Lord prosper him abundantly wherever he may reside, and add many seals to his testimony, in the conversion of the people from darkness to light, and from the power of Satan unto God. Amen.

READING, Pa. The society in this borough continues to prosper under the ministry of Br. Asher Moore, who was ordained to the work of an Evangelist on Monday evening, May 27. There are eight meeting houses in Reading, viz. a Universalist, Lutheran, German Reformed, Roman Catholic, Episcopalian, Methodist, Quaker, Presbyterian.—Br. Moore expects to preach in various places in the neighborhood, the ensuing summer and fall, besides ministering steadily to the society of which he is Pastor. Go on, Br. and remember that "we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them who believe."

NORRISTOWN, Pa. I preached in this beautiful town on Tuesday evening, May 28. The notice was brief, yet a goodly number of inquirers were present. They were much pleased to learn that our Convention had adjourned to meet in this place in May, 1834. Protracted meetings have distracted the minds of many, and contracted the hearts of more—but we have little doubt, that, despite "the wrath of man," Universalism will yet run and be glorified in the county of Montgomery. "All flesh shall see the salvation of God."

A. C. T.

A letter from our respected Br. Raynor of the Christian Pilot at Portland, says, "our cause—the cause of Gospel Truth, as we understand it, is on record in these parts. There are still many adversaries, but Christ Jesus is the 'Captain of our Salvation'—and 'the gates of hell cannot prevail'—"

We can fully reciprocate the information of Br.

R. Our cause in almost every direction around us wears a cheering aspect. We have difficulties, it is true—the most bitter persecutions meet us on every hand. But what of these. Patience and perseverance—a faithful discharge of our own duty, will overcome them, and indeed make them subservient to our own interests. As a denomination we have the greatest cause of gratitude for our unexampled prosperity—let it incite us all to increased efforts in disseminating those principles which we believe to be the very basis of all virtue and true religion—*Love to God and love to man.*

P.

DESIRE OF ALL NATIONS.

The prophet Haggai spake of the Messiah as of "the desire of all nations." He was also spoken of as "the hope of Israel." Not the hope of all nations—but simply "the hope of Israel." He was emphatically "the desire of all nations."

Hope is the product of desire and expectation.—We may desire things that we do not expect to receive—we may expect what we do not desire. But hope is a desirable expectation.

The name of an individual is frequently put for his doctrine, or writings. Thus, centuries after the death of Moses, it was said that he had "in every city those who read him on the Sabbath day"—that is, the writings, the laws, of Moses were read in the synagogues. In like manner, we speak of reading Locke, Newton, Paley, &c. meaning that we have read the works of those authors. On the same principle, I shall speak of the doctrine of Jesus—terming it "the desire of all nations," and "the hope of the Israel of God."

The truth of the doctrine of endless misery, is not, cannot be, an object of desire—however strongly it may be expected. But expectation alone does not constitute a hope. To produce a hope, desire and expectation must be combined. They cannot be combined, having endless misery for the object—for such a consummation cannot be desired by a single soul. Of course, Partialism is not "the desire of all nations"—it is not "the hope of [spiritual] Israel"—and consequently, cannot be the doctrine of Christ.

Universalism is peculiarly "the desire of all nations." All men desire that it may be true. They pray to the same effect. But "all men have not faith." Comparatively few expect the gratification of this universal desire. They only who both desire and expect universal salvation, can justly be said to be of the Israel of God. In common with unbelievers, they possess "the desire of all nations"—but they have gone still farther: they have received "the hope of Israel" by faith in the promises, and "are blessed with faithful Abraham."

A. C. T.

NEW YORK STATE CONVENTION.

This body convened at Utica on Wednesday o last week. It was very fully attended, nearly forty ministering brethren being present. Public services were attended on Wednesday and Thursday, three each day. Three young brethren of highly promising talents received Letters of Fellowship, and three others were ordained to the solemn work of the gospel ministry. The occasion was a refreshing one. Particulars will be given hereafter.

B.

THE UNIVERSALIST.

The first No. of the 2d vol. of this neat and interesting periodical, has just reached us. By it we perceive the work has recently passed into the hands of Br. D. D. Smith, as sole Editor and Proprietor. Serious indisposition on the part of the former Editor, Br. S. Streeter, is the cause of the transfer

The Universalist is published at Boston every Saturday, each number comprising 8 large octavo pages at \$1 per ann. in advance—\$1 25 in six months, \$1 50 at the end of the year.

THE SOUTH.

The following extract of a letter from a valued friend in Green Hill, Jones Co. Georgia, gives encouraging prospects at the South. We have before received urgent requests; from the same writer, that some of our ministering brethren should visit that section. Are there none disposed to travel that way and preach to them the impartial grace of God? The writer informs us that the sentiment was never publicly proclaimed there, and is known only through our Periodicals and Books, and still our friends are numerous. We forwarded last season a Bill of Books amounting to about \$60 which were immediately taken up. Any of our ministering brethren disposed to journey that way can communicate with A. Green, Esq. the Post Master of the place. P.

"Our preachers are certainly afraid of the South, or some of them would come and see what could be done here. If I were disposed to speculate, I could well risk giving a talented preacher five or six hundred dollars per year. A majority of the wealthy are not in any church. They are too well informed to believe in the soul chilling and soul killing doctrine of never ending torments. I meet with persons possessing liberal religious principles, at almost every turn. I do believe a talented preacher would do a great deal of good, and I know they would meet with kind attention; and as to a support, there would be not the least question. I have no doubt that if our preachers knew the character of the people in this country, they would gladly visit us."

Original.

EVIL TENDENCY OF UNIVERSALISM.

We are almost every day hearing the assertion, from the opposers of the doctrine of God's impartial grace, that it encourages licentiousness. Were Universalism to become prevalent, this "world would become a hell," the acclama of blood and carnage.

But is this true? Does the belief in the doctrine of endless sin and suffering "yield the peaceable fruits of righteousness," in those who are exercised thereby? No it does not—its partisans will tell us that they are influenced by *no* bler motives to love and obey God.

What are these motives? They behold a beauty and a grandeur in the gospel system, a display of divine love far exceeding in glory all the previous manifestations of Divine mercy and Benevolence, they see a Father God who "threatens only to save, and loves when most he chides." With an unshaken faith they clasp to their bosoms the promise that they shall receive the gift of a triumphant resurrection from the dead and a crown of immortality.

They behold in the character of the immaculate God an object altogether calculated to fill the soul with veneration and supreme affection—they see in the message and conduct of the "Lamb of God" a heavenly balm, bringing the joyful and consoling assurance, from the throne of Heaven, "my grace is sufficient for thee." They are assured that "great peace have they who keep God's law and nothing shall offend them," while the way of the transgressor is hard and leads to the righteous retribution of a just God.

They are led to the practice of goodness from the reflection that in doing so, they are imitating their God and Jesus Christ whom he hath sent. These are the grand motives that produce in them a "well ordered life and a godly conversation" yet, candid friend, this is old fashioned,

genuine, "demoralizing Universalism." "Therefore thou art inexcusable O man thou that judgest, for wherein thou judgest another thou condemnest thyself." B. B. H.

Original.

INQUIRIES RELATING TO THE HEATHEN.

1st. As "faith cometh by hearing," and the heathen cannot "hear without a preacher," can they believe, or have faith in Christ before they hear of him?

2d. Can the heathen experience a change of heart (so called) without being believers, or can they have the new birth in this world, without faith, or without that belief in Christ that cometh by hearing?

3d. As we read "the sin of ignorance is winked at," therefore, will the heathen be damned because of their ignorance of Christ in this life, if they live according to the best knowledge they possess.

4th. If any of those heathen who die without hearing of Christ, and consequently, without believing on him, or receiving a change of heart, in this life, should finally be saved, will they not be saved without a change of heart, or, else receive the change after death?

5th. If any of the heathen meet with a change after death, is not the orthodox saying, that "there is no change after death," an erroneous saying?

6th. If the heathen meet with a change after death, may not other men, also, meet with a change after death?

Will some candid person (a believer in the assertion that "there is no change after death,") who may chance to read the foregoing inquiries, please give us a little information on the subject. S. R. S.

Stamford, Conn.

THINGS TO BE DESIRED.

We desire to see the immoral reformed, in respect to all the variety of vice. What a lovely sight would this be! No drunkards, no swearers, no liars, no thieves, no busy bodies, meddling with other people's matters, no envious persons, none hating one another, no contention, no dishonesty, no idleness; but all industrious, prudent, temperate, honest, friendly, loving one another with pure hearts fervently. While many are making their most fervent solicitations to every one, to contribute a mite to enable missionary preachers to go to foreign countries, to convert the heathen to the belief that our Father in heaven has predestinated the greatest part of them to endless misery, we beg the privilege of giving this hint to all classes of people, that they may realize how exceedingly happy we could all make ourselves, and save expense too, by being just what conscience and reason require.

We desire to see the clergy of all denominations take upon themselves the genuine meekness of the divine Master, and lay aside their haughty spirit, come together in the bonds of peace and charity, and demonstrate that they love the NAME of JESUS, better than those names by which they keep up a perpetual dissension among themselves and the people. What a lovely sight would this be! This would open a direct communication of the waters of eternal life to every section of community, so that with joy we should draw water from the wells of salvation. O ye Rev. Clergy, consider how blest society would be were you all walking together in the path of that wisdom which is full of mercy and good fruits, without partiality and without hypocrisy!

We desire to see more honor and respect paid to our divine Father and Benefactor, and less adulation to vain mortals, who are impious enough

to recommend themselves more than they recommend the infinitely Good!

We desire to see all classes of people engaged in promoting the honor of the great Redeemer by practicing his precepts, and by placing unlimited confidence in his grace. Then would righteousness flow down our streets like a river, and the knowledge of God like an overflowing stream!—*Universalist Magazine.*

PROSPECTUS

For the 3d vol. of the Messenger, to be published simultaneously at New-York and Philadelphia, under the title of

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

The proposed change in the manner of publication of the Messenger, induces us thus early to present proposals for the Third Volume. No essential change will be made in the course of the paper, unless it may be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth to the world, continue to "plead the cause of slandered and persecuted denomination of Christians—the UNIVERSALISTS," endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a world's reconciliation to God.

Its motto may be, perhaps, the surest index of its character. It breathes neither wrath nor fury to the children of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings," and "publishing peace." "*How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace.*"

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 18 months it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

The "N. Y. Christian Messenger and Philadelphia Universalist," will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at \$2 per annum, in advance, or \$2 50 if not paid within the first six months. The first No. will appear on the first Saturday in Nov. next.

Subscribers in New-York and Philadelphia will be promptly served by Carriers, and all possible care will be observed in the Mailing department, that subscribers may regularly receive their papers.

The publishing office in New-York is at No. 5. 2 and 3 Marble Building, Chatham Square, and in Philadelphia, for the present, at No. 132 Chestnut-street adjoining the United States Bank.

P. PRICE,

Publisher and Proprietor

New-York, June 1833.

☞ The notice of the Lecture in the Callowhill st. Church, to-morrow evening, has been mislaid.

RELIGIOUS NOTICE.

Br. B. B. Hallock will preach in the Protestant Methodist church at Newark, (N. J.) on Sunday next, June 9th; at Middletown on Sunday morning 16th, and at Camptown in the evening; at Annsville, on Saturday evening, June 22d, and Sunday A. M. the 23d. ☞ The appointment at Annsville, for to-morrow, (9th,) is postponed for special reasons, which will be explained to our friends there, by Br. H. when he fulfils the foregoing appointment.

SACRED MELODY.

There is a thought can lift the soul
Above the dull, cold sphere that bounds it;—
A star, that sheds its mild control,
Brightest when Grief's dark cloud surrounds it;
And pours a soft, pervading ray,
Life's ills may never chase away!

When earthly joys have left the breast,
And e'en the last fond hope is cherish'd
Of mortal bliss—too, like the rest—
Beneath wo's withering touch hath perish'd;—
With fadeless lustre streams that light,
A halo on the brow of night!

And bitter were our sojourn here,
In this wide wilderness of sorrow,
Did not that rainbow beam appear,
The herald of a brighter morrow,
A merciful beacon from on high,
To guide us to Eternity!

Original.

THE INHUMANITY OF MAN.

"Man's inhumanity to man
Makes countless thousands mourn."—Burns.

A forcible and melancholy truth, is contained in the quotation I have placed at the head of this article. Burns was a true poet—he wrote from feeling, and acute observation; and his feelings and perceptions were not artificial. It does not, however, need the mellowed strains of poetry, or the fine spun threads of sentiment, to tell the inhumanity of man. It is written in deep furrows on the brow of the poor mendicant—in the palsied hand of the feeble laborer, and the manacled limbs of the incarcerated criminal. It is heard in the mournful wail of the widow, and is seen in the flowing tears of the unprotected orphan. Oh, there is cause for deep sorrow, when we reflect upon the miseries of by far the greater portion of the human family—misery caused by the inhumanity of the great and powerful, from whose bosoms the finer qualities of our nature are thrust, by the grovelling propensities of a corrupt world. The rich, the high, and noble—those upon whose heads the world's honors have been showered in profusion, occupying high stations in society, rolling in the lap of luxury, seem but to enjoy their pleasures with a greater zest, to partake of all fair things with more eagerness, from the mournful contrast. Oh, fallen man—how degraded and degenerate thy nature!

I sat me down to muse upon the countless sufferings to which a portion of mankind are subjected, but the poignancy of which might be lessened, did his fellow worm but exercise those holy and ennobling qualities of our common nature, which form the principal feature in distinguishing us from the brute creation. Wealth seems to be, in the world's vocabulary, the common standard of perfection—the great summit to which the steps of all are directed, but to which, in the incertitude of events, all cannot arrive; the possessor falsely supposes that he has gained the key-stone to all human felicity—that his brow can no more be wrinkled with the cares or perplexities of life—that the tears of sorrow will no longer flow from the eye; but that the face will be forever lit with smiles—that his path will be all flowers, all sunshine.

But no, it may not be! the rosy bed of pleasure is not without its cares; the path of life, though strewn with gold, is not without its thorns! With the cold and careless eye of callous indifference, the rich man looks upon his fellow creatures; if not possessed of "filthy lucre," they are apart from him; he views their privations, their sufferings, and all, without the desire to relieve that which he has scarcely humanity enough to pity. The finer feelings of his nature are dried up in their fountains—the overflowings of benevolence rise not in the bo-

som to swell the soul with gladness and rejoicing. The opportunities are neglected of cheering the comfortless—of soothing the widow, and pouring upon the bleeding spirit the balm of sympathy and commiseration—of protecting the poor orphan from the coldness and contempt of an unfeeling world. Harshness and oppression mark his conduct towards those who are within his power; the poor debtor is thrown into the gloomy cells of a prison, parted from the embraces of an affectionate family; the beggar is turned away from his door, spurned, despised, rejected; and the poor o'erburdened slave, who begs his fellow worm

"To give him leave to toil,"

is held in a bondage so degrading, that weary nature sinks beneath the weight of sorrows, till death, his last best friend, closes the scene forever! And after all, the same cold earth receives us all; the rich, the poor, the high, the low:

"All in the grave without distinction lie."

And why should man, for the few short years allotted him on earth, continue to oppress his fellow man? Why consider those whose situations are less favored by fate, as beings of another creation?

Oh! when will the darkness, the bigotry, and superstition cease to trammel the mind and corrupt the kinder feelings of mankind? When will the spirit of benevolence descend from above, like the genial dews from heaven, to fill the hearts of all God's creatures? The answer is written on the high heavens; in each bright beam of the twinkling stars; in the gladsome smiles of the golden sun, and in the beautiful things of earth. When the murky mists of Partialism roll away before the refulgent blaze of UNIVERSAL LOVE! Then will the hearts of all be warmed by its influence, and joy and gladness beam on every brow; then will oppression and cruelty cease to exist, and the law of kindness reign triumphant in each breast of the whole family of God. J. P.—Y.

Philadelphia, May 22, 1833.

THE BURYING GROUND.

I love to wander about a country burying-ground, where, in the calm quiet of a place retired and apart from living men, the dead are resting; the aching heart, "the wearied and heavy laden" find there an asylum, where taunts and wrongs are no longer felt. The unassuming tablets, rising side by side, shew that the couple grown old in years, together here lie surrounded by their descendants for generations, not parted even in death, waiting patiently the call which shall arouse them from their slumbers. But at times it seems gloomy and pitiless. The moss and the thistle rise up and obscure the tribute of affection recorded on the tombstones, as though nature were striving with time to obliterate the memory of the dead from the minds of the living.

The storm howls, the bitter icy sleet drives man and beast shivering to their roofs for shelter; but the tenants of the tomb it affects not: they lie in their narrow houses, still unmoved, unconscious. The cloudless moonlight of winter throws a cold and freezing light upon them; the bright stars twinkle, and the white mantle of snow lies still and untracked above them. They heed it not! The balmy breath of spring breathes on them; the verdant grass rises; the wild-flower shakes its tiny bells, and drinks the dewy diamond glittering on its lips; the rich light of the summer sun is thrown over them, painting the trees in shadows on the velvet turf; the meadow-lark, with out-stretched neck and piercing eye, perched upon the very grave, is uttering his sweet notes. What matters it? They lie frozen; motionless. The hearse rolls in; the widow with streaming eyes and suffocating sobs, and the sable group of mourners weeping

follow it; the little orphans, clinging to her hand, gaze with mixed amazement and fear in her face, and then in the pit. What matters it? Unconscious, cold, and undisturbed they lie; and will remain until the last trumpet rouses the living and the dead, and ushers them into unmeasured, immeasurable eternity.—*New York Mirror.*

JUPITER AND THE HORSE.

"Father of animals and men!" so spake the horse, and drew near the throne of Jupiter; "I am considered the most beautiful creature with which thou hast adorned the world, and my vanity leads me to believe it. But yet would not some different construction be better for me?"

"And what do you think will be better for you? Speak, I will hear your instructions," said the good god, and he laughed.

"Perhaps," spake the horse again, "I should be fleetier, if my legs were higher and more slender; a longer swan neck would be no disadvantage; a broader breast would add to my strength; and since you have ordained that I shall bear your favorite, man, it might be well to create on me a natural saddle, upon which my benevolent rider might sit."

"Good!" replied Jupiter, "have patience a moment?" Then Jupiter, with solemn look, spoke the word of creation, "Let life enter the dust, and thou, matter, become organized and united!" And suddenly there stood, before the throne, the deformed camel.

The horse saw, and trembled at the frightful spectacle.

"Here are higher and more slender legs," said Jupiter; "here is a longer swan-like neck; here is a broader breast; here is a natural saddle; do you wish, O horse, that I should form you such?"

The horse still trembled.

"Go," continued Jupiter; "this time be taught without punishment. To remind thee now and then of thy presumption, the new creature shall continue, (Jupiter threw a preserving look upon the camel) and never be looked upon by thee without shuddering."—*New England Magazine.*

UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 2 and 3 Marble Building, Chatham-Square, New York.

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